The Holy Ghost of Promise: Proceeding from the Holy Ghost, sealing with promise, such as those accepting Patriarchal Marriage.

President Snow once said that when he learned the Prophet Joseph had weaknesses it made him very happy, because he felt if the Lord would be patient with him and forgive him of his sins, after having seen Him and having had such wonderful manifestations, he would surely forgive him, President Snow, who had not been so greatly blessed.

• • • •

From Lorin C. Woolley, Dec. 3, 1931

Peleg was a great and mighty Prophet who, with his people, was taken from the earth as Enoch was. Those like Enoch and Peleg, who are faithful and are taken away, ascend away from the earth. This earth descended from Kolob when the fall took place. Some day all the different parts will be returned, this earth ascending to meet the parts belonging to it, but more exalted on account of greater obedience.

What is Celestial Glory? It can be compared with the sun. As at break of day the sun appears mild and grows brighter and more intense each minute until noonday, so shines the different degrees of glory in the Celestial Kingdom. Men must enter all Kingdoms or Glory Celestial, Terrestrial or Telestial, by baptism and the accompanying ordinances. Until he accepts such he must remain in a Kingdom without a glory. It is reasonable for man to advance from one glory to another, else there would be an end to progress.

In the Spring of 1887, while he, Lorin, was plowing on his father's farm in Centerville, and was rushing to finish the work, he was taken off the plow to run an important errand in connection with the brethren then in hiding. Upon his return next morning he discovered the plowing had been continued by unknown hands, so that no time had been lost, and the team didn't indicate it had been worked at all.

Another time the wheat in the field had been shocked in some miraculous manner.

Again, a horse being rode by John W. Woolley suddenly took sick when about six miles from home. It perspired and looked as if it would die. This lasted about an hour. Nothing Brother Woolley could do for it seemed

to help. All of a sudden the horse recovered and took its rider home without trouble. It was learned that the officers were lying in wait for some important papers being carried by Brother Woolley, and on account of the delay caused by the sickness of the horse, the officers had left and Brother Woolley reached his destination without molestation.

"I ordain you to become a Patriarch when you have complied with the requirements." Language used by President Joseph F. Smith on the head of Hyrum G. Smith.

• • • •

Reported by Lorin C. Woolley
Feb. 17, 1932

Section near Lee's Ferry, in Arizona, is the hub of this intermountain country between Yucatan and Canada and was set apart under the direction of Brigham Young by John W. Woolley for the gathering of the Saints. It is a choice land. One acre will prove as productive as five acres in other parts of Utah. One well will develop enough water for 1000 acres. Here is one place water will bubble up in the desert as spoken of by Isaiah. Prayer circles of the Priesthood will be scattered from Yucatan in Mexico, through that section to Canada, to keep the Asiatics and Europeans from overrunning this country (Utah and surroundings.)

* Read page 21

Reported by Lorin C. Woolley
March 6, 1932

Adam probably had three wives on earth before Mary, mother of Jesus; Eve, meaning first, Phoebe, meaning second, Sarah, meaning third, and probably the mother of Seth. Joseph of Arimathea, proxy husband of Mary, had one wife before Mary and four additional after. James and John were sons of Mary, Jesus' brothers. Shem and Melchizedek are the same. Melchizedek, meaning, "Great High Priest." Seth began the building of the Pyramid and Shem-Melchizedek finished it. If the measurements could be made with absolute accuracy, one could tell the day and the hour the Savior will come.

Peleg took a greater amount of earth than either Enoch or the lost Tribes. He was the greatest Prophet in the Adamic Dispensation.

Joseph Smith was called Gazelam, or one who gazes - a seer - and Baurek Ale, both

Adamic terms pertaining to his respective callings. At a meeting here since the Prophet's resurrection, he repeated the statement, "Would to God I could tell you who I am." The Saints are not yet prepared to know their Prophet leader.

Joseph Smith is probably a literal descendent of Jesus Christ, of Jewish and Ephraim lineage, the blood of Judah probably predominating - the ruling power.

The last revelation received by Joseph Smith was while in Carthage jail, written by John Taylor, which in part, Lorin was permitted to see.

Adam is the head of the Adamic dispensation, Christ at the head of the dispensation of the Meridian of Time, and Joseph Smith at the head of the last dispensation; "Would to God I could tell you who I am!" Being a God he is mingling with the Gods and planning for his brethren.

MCW

August 6, 1922, at a meeting held at the home of Nathan Clark, Bountiful, Utah, Lorin C. Woolley said, "The outsiders were not responsible for the issuing of the Manifesto, but the responsibility rests upon the shoulders of such men as George Q. Cannon, Bishop Hyrum Clawson, James Jack, Franklin S. Richards and John T. Cain, who worked incessantly with President John Taylor, from June to September of 1886, to get him to sign a manifesto. Other men who wrote letters urging the issuing of the Manifesto were W. W. Riter, Ira Hinckley, W. W. Cluff, Abram Hatch and scores of other financial men. After the death of John Taylor, these men were hammering President Woodruff to death, trying to get a Manifesto. They cried, "We want a manifesto or we will lose our property. The Gentiles will take it. They will take our banks, etc." They finally succeeded to get President Woodruff to surrender to them in 1890.

A controversy arose regarding the meaning of the term, "Abiding the law of plural marriage;" George Q. Cannon maintaining that to "Abide the law," one must not only take plural wives, but continue to live with more than one wife during his life time. Others maintained that to enter and then continuing to sustain the principle, even though the plural relations, through death of one or more wives, was not continued, was "abiding" the law. President Taylor made inquiry of the Lord

and received a revelation, which probably has never been written, sustaining the latter contention.

Men may take plural wives but still not be abiding in the law, because their hearts are not converted to the principle, but those having entered the principle with full purpose of heart, and continuing to believe in it and sustain it, whether plural relations continue or not in this life, are "abiding" in the law.

President Taylor told us many things pertaining to the latter days. He told us many things he was telling us we would forget, but at the proper time these things would come back to our memories. One thing which I had forgotten which he told us, that now comes to my memory, was that in the day of the seventh President of the Church, the Church would come into bondage, both temporally and spiritually, and in that day (the day of bondage) the One Mighty and Strong spoken of in the 85th section of the Doctrine and Covenants would come.

On the above subject Brother Woolley stated that Joseph F. Smith did not want to publish the Church article of 1905 in which the statement was put forth that this revelation was to be taken as obsolete, but that said article was the work of Francis M. Lyman who insisted on President Smith signing it.

President Taylor had stated that some of the Saints would be handled and ostracized by their brethren for practicing the principle for which they were then in hiding, and some would go to prison and it maybe that some would have to lay down their lives for it. (President Anthon H. Lund told Brother Higgs it would cost the best blood of some of our people to re-establish that principle, but it must be done.)

Brother Woolley heard President Woodruff predict that the day would come when the Latter-day Saints would be prohibited from entering the temples. Brother Woolley first thought that this would be brought about through actions of the Gentiles, but since a number of the Latter-day Saints who have entered the practice of plural marriage, or signified their belief in the practice, have been excluded from the temples and only monogamists or "Mormons" are permitted to go there, he considers this a fulfillment of the prediction. He stated in the day of his father, John W. Woolley, while working in the Salt Lake

Temple, certain features of the lecture had been changed to conform to the belief and understanding of modern Mormons who could not stand the full law.

Brother Woolley referred to Thomas J. Steed, who entered into a covenant with Apostle John Henry Smith that he would embrace the principle of plural marriage at the very first opportunity; and that he had no sooner entered it than he was handled by Church authorities.

August 7, 1922, At a meeting held at the home of John Y. Barlow, East Millcreek, Brother Woolley related that on the morning of September 27, 1886, when President Taylor came out of his room, "We could not look at him on account of the brightness of his person. It was a literal baptism. I could look at the noon-day sun easier than upon the person of President Taylor. I enquired who was with him last evening, and he replied, 'It was your Lord, Brother Lorin.' 'Joseph Smith the Prophet was there also.'"

President Taylor put the brethren present under covenant, asking, "Are you willing to sacrifice your properties and liberties and lay down your lives, if necessary, for the continuance of this principle of plural marriage?" Everyone agreed to it. Then he talked to us for about five hours, several times rising above the floor and standing in mid air...

When the manifesto was agreed to, President Smith contended that the Saints would not accept it, and when they did at the succeeding conference, voting practically unanimously for it, it was a revelation and a shock to him as he had no idea that the Saints would sustain it. Brother Woolley refused to vote for it at conference. He expressed the opinion that if a vote were now taken to imprison or even take the lives of brethren now living or sustaining plural marriage, that the people would vote in favor of it, "and that very thing may yet occur, but God would let them do it, for he would send The One Mighty and Strong to prevent it."

Brother Woolley made a vow at the above meeting (September 27, 1886) that there would never be a year pass that children would not be born in that principle, and he and his father, John W. Woolley, were ordained to this special work, with others, by John Taylor, the Prophet Joseph Smith being present and directing.

Brother Woolley testified, "That the time is right here when the Saints (referring especially to those present) are going to be tried to the core. You have to know the Gospel is true or you will not be able to stand - yes you have got to know that you know the Gospel is true, or you will fall."

Brother Woolley in answer to al question., said a person cannot have eternal increase unless he accepts and embraces the principle of plural marriage, unless prevented from doing so by better reasons than the Manifesto offers.

Relating the way the last Manifesto was gotten up, which was very similar to the one presented to President Taylor, Brother Woolley explained. The Twelve held a meeting and were discussing it when it was finally suggested that the editor of the Deseret News be asked to write a suitable document; "For," said George Q. Cannon, "he can write more and say less than any other man in the Church." Charles W. Penrose got up one, which, however, was not satisfactory. Frank J. Cannon was then appointed to assist him. They both failed and asked to be assisted by John H. White, the butcher, which was granted by the First Presidency.

After being prepared, a committee was appointed, consisting of George Q. Cannon, Francis M. Lyman, Erastus Snow, and Moses Thatcher to present the document to certain federal officials for their approval; among them Judge C. S. Zane, Judge Dixon, Judge O. W. Powers and C. S. Varian; both groups being accompanied by body guards, (Sam Bateman and Samuel Seddon being the guards of the brethren). The meeting was held in the Federal Offices in the building now occupied by the Kenyon Hotel (now the Walgreen Drug Store, Main and 2nd South (Penny's now)). These Federal Agents insisted on a change being made in the text, adding to the statement, "I deny that either forty or any other number of plural marriages have during that period been solemnized in out Temples or in any other place in the Territory," the statement, "one case has been reported, in which the parties allege that the marriage was performed in the Endowment House, etc." as witnesses were then in an adjoining room who could testify to the fact. The document was then copied by a Mr. Green, a non-Mormon, and was presented and accepted by the Church in that form.

* * * *

From Lorin C. Woolley

At the death of President Taylor, an executive committee of five, consisting of George Q. Cannon, Erastus Snow, Moses Thatcher, John Henry Smith and Francis M. Lyman, was appointed to conduct the affairs of the Church. That is the reason that President Woodruff was not placed in the position of President for about three years after the death of President Taylor. These brethren would not allow it. Finally George Q. Cannon and John Henry Smith relented, voting to sustain Wilford Woodruff, the other three men holding out. Finally Erastus Snow and Moses Thatcher were taking a trip south, when Brother Snow stopped and said, "We are wrong. I am going to vote with the other brethren." Whereupon Moses Thatcher, shaking his fist in the face of Brother Snow, said, "If you were not an old man as you are, I would smash you in the face." The majority of the Executive Committee then voted for President Woodruff as President of the Church.

People maybe sealed in marriage for eternity even before receiving their endowments, and if good and worthy people are prohibited from receiving their endowments, the Lord will take care of them.

The revelation of 1843 was brought to the attention of the Quorum of the Apostles by John W. Taylor. Francis M. Lyman denied the genuineness of it; Joseph Fielding Smith, Assistant Church Historian at the time, stated that he had personally taken it up with the First Presidency, consisting of Joseph F. Smith, Anthon H. Lund, and John Henry Smith, and they pronounced it genuine; that if Brother Lyman had not seen or heard of it, it was his own fault, as it had been in the Archives of the Church for several years, and that he, Joseph Fielding, was going to treat it as a genuine revelation from the Lord.

Marriage for eternity maybe performed anywhere, either in or out of Temples, by those holding the authority. President Snow, setting John W. Woolley apart as a Temple worker, said, "I reconfirm upon you the authority to perform marriage ceremonies in any part of the earth," as he had been set apart to do by the Prophet Joseph Smith and John Taylor. They must of not done it Right the Lord Time [illegible]

Upon assuming the Presidency of the Church, President Joseph F. Smith promised that all policies and actions would be first submitted to the Quorum of the Apostles; or in other words, he threw down the Presidency of the Church and gave it to the Twelve, and therein he was rendered unable to do what he would liked to have done.

At a meeting held at the residence of Israel Barlow, Bountiful, August 13, 1922, Brother John W. Woolley related a dream to a few of us before the meeting. It happened seven or eight years ago. He dreamed being in a small forest. He beheld two trees, one tall and slim and the other short and bushy. A long snake was crawling down the tall tree and Lorin C. caught this snake by the throat and held it. A large flat snake came down the other tree, hissing. Brother Woolley caught this one and held it. George Q Cannon, standing near, asked the kind of snake the flat one was, to which Brother Woolley responded, "That is a blow snake," and the interpretation came to him that the snakes represented Heber J. Grant and James E. Talmage, neither of whom dared molest either Brother John W. or Lorin C. Woolley. Each held the snakes so they were harmless.

President Joseph F. Smith said, "It looks as though not more than one eighth of the members of the Church would remain faithful."

As an evidence that the Manifesto was simply a blind, Brother Woolley cited the fact that every member of the First Presidency and Quorum of the Twelve, had either taken plural wives, given them, or, as in the case of President Woodruff, had consented that such a ceremony be performed, since the Manifesto.

Brother Woolley said he was 91 years of age; was for many years an instructor in the Salt Lake Temple. He explained the proper pattern for the Garments. "It is a sin the way some of our women dress." He had heard President Smith tell some women, "It is a shame the way some of you undress." (This was before the change in the Garments) "I don't believe I am out of the Church. I don't believe there are enough in the Church to put me out for keeping the commandments of God." I am considered the oldest living member of the Church - 82 years since entering the waters of baptism.

[illegible] selected a subject he had a few months ago. He thought he was entering a meeting of the Latter-day Saints. He took a seat near the front. A personage on the stand, whom Brother Woolley took to be Jesus Christ, called him by name, requesting him to come to the stand and sit with the brethren there. This made a profound impression on him, as he felt he had not only seen the Savior but he had not been rejected. He had met the Prophet Joseph Smith; was well acquainted with him; had played hop-scotch, marbles and ball with him. The Prophet was fond of children - was a very pleasant man. Speaking of the Manifesto of Wilford Woodruff, he said, "Judge Zane had as much to do with it as Wilford Woodruff except to sign it." There are more Apostles of the Lord Jesus Christ now alive outside of the Quorum of the Twelve than there are in that Quorum. A few years ago a friend went to one of the Apostles and asked that Brother Woolley be reinstated in the Temple. The answer of the Apostle was, "We would like to, but what would the world think of it." So after all it is not, "What is right, but what will Babylon think." I have the right and authority to bless and have nothing but blessings for the people. Come to me and I will give you a blessing.

John Y. Barlow said that the blessings pertaining to the law of Celestial Marriage, including plural marriage, had been revealed to him by the Lord as being possible of attainment in our day.

Lorin C. Woolley spoke of plural marriages performed by Brother Innis. He said Brother Innis had performed more since the Manifesto than any other one man. "It is about time we were telling what we know, so as to root out evil and strengthen one another." There is a sifting coming, and only those who know the Gospel is true will stand."

• • • •

Lorin C. Woolley, Feb. 20, 1929

Brother Woolley stated that President Joseph F. Smith made a statement to Sister Woolley, speaking of those being handled, that he would rather be handled and out of the Church and living Celestial Marriage than to be in it and not living it.

He related a prophecy of John Taylor, viz: A president will one day be chosen over the Church, who is not a member of the Quorum of the Apostles, or the First Presidency, and who is not distinguished by any of his immediate kindred being in the Presidency or Quorum of the Twelve.

He stated, March 20, 1870, I was called by President Brigham Young to receive my endowments and was ordained an Apostle by President Young. Among other things he stated, "You will yet be called to an important position in the Church," which promise I feel was fulfilled, at least in part, by the mission given me by President John Taylor, in connection with four others, September 27, 1886, to assist in perpetuating the practice of plural marriage.

Priesthood ??

While on his mission to the Indian Territory, at the age of about thirty, Lorin C. Woolley became seriously sick and his life was despaired of. His missionary companion had no faith in his recovery.

He had been seriously sick for some days. When in this condition, four personages came to his room and stood by his bed. He was lying with his head to the north, the foot of his bed being to the south. These personages stood from left to right, from the position he was lying in. The first one he did not know; the second was Joseph Smith; the third Brigham Young, and the fourth John Taylor; all of whom had left this sphere of existence.

Some years previous, President Young had blessed Brother Woolley and made certain promises to him. (Among other blessings received, he was ordained an Apostle at the age of thirteen.) After that, President John Taylor, having chosen Brother Woolley for a hazardous undertaking which greatly endangered his life, and which contemplated his coming to Salt Lake and getting a certain man, who was an official of the Church, out of the city and away from the United States officers who were at that time surrounding the house, and giving Brother Woolley a promise which was, "You shall yet live to become great and mighty in the Church and Kingdom of God."

These four persons were discussing Brother Woolley's condition. It seemed that his grandfather, Bishop Edwin D. Woolley, wanted him in the Spirit World to help perform a certain work, and in anticipation of this want, Brother Woolley was supposed to be on his death-bed. John Taylor and Brigham Young were pleading his cause,

saying that certain promises had been made to him, and he was clinging to those promises.

He had previously, by the way, told the Elders who administered to him, but who had no faith in his recovery, that he would recover because he had had certain promises made to him that had not yet been fulfilled. He knew he would get well.

It was this subject that was being discussed between the four personages. Brother Woolley heard the discussion. The Elders in the room did not hear it, but they felt impressed with what they later described as the presence of Angels or heavenly beings.

The argument was, Brother Edwin D. Woolley wants him on the other side and the answer was we have made certain promises to him that he is clinging to. Finally the question was asked, "Hasn't Brother Woolley someone else he can use as well as Lorin?" The answer was, "Yes, Bert. (Henry Alberta Woolley, a son of Edwin D. Woolley.) He is qualified and can do the work." Finally the personage Brother Woolley did not know definitely, but who he assumed to be the Lord Jesus Christ, turned to Joseph Smith and told him to take this other man and leave Brother Woolley here.

Joseph Smith then instructed Brother Taylor along similar lines. John Taylor then went around the brethren over to the head of the bed, and placed his hands on Brother Woolley, which he felt, and said, "It is alright, Lorin." Lorin looked up and asked, "Boss, who is the other party?" and as he looked around while asking the question the three had disappeared, then as he looked in the direction of John Taylor, whose hands had been on his head, he had also disappeared and that was the end of the vision.

Brother Woolley immediately arose and was healed. Those who were in the room said that they felt the presence of heavenly beings and heard Brother Woolley talk and ask the question, but they did not hear the voices of heavenly beings.

'Aunt' Sally Mabey, in whose humble house he was at the time, said, "Why Lorin, you were talking to angels." She rejoiced to think of angels being in her house. She was part Cherokee Indian.

Brother Woolley also related a dream had by President Joseph F. Smith and which President Smith related about June, 1910, he having received the dream (or vision) the night [illegible]

In the dream, President Smith was in the Beehive House, where he then lived, bathing preparatory to attending a meeting in the Temple. As he was bathing, one of his wives came to the door and said, "Pa, you will be late." He replied, "Well I will go there clean." Later, in entering the Temple, the room in which the meeting was to be held, there were Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow sitting in the order named.

As he entered, his Uncle, Joseph Smith, remarked, "Joseph, you are late." He said, "Yes, but I have come clean;" and taking his place in the circle.

Joseph Smith arose, and went over to a cradle and picked up a child and held it a few minutes, then handing it to Brigham Young. The child thrived in Brigham's hands. He then handed it to John Taylor, who held it a few minutes, and it thrived in his hands. The child was then handed to Wilford Woodruff, who held it a few minutes when it began to get sickly. He handed it to Lorenzo Snow, who held it a few minutes, but it got worse. Then he handed it to Joseph F. Smith who held it quite a while. It got worse and looked like it was going to die, when he took it back to Joseph Smith, where it immediately began to get better, which was the end of the vision, or dream.

Brother Woolley thought it was a vision and took it that Joseph F. Smith had returned the keys of the Presidency of the Church to Joseph Smith who stood at the head of the last dispensation, and that the Prophet still retains those keys and will bring them forth in the due time of the Lord.

Apostle John W. Taylor told Lorin, "You are the one spoken of by my father who will be handled and ostracized by the brethren. It will not be done because of your taking another wife, but for talking;" which was fulfilled literally.

Just before he died, John W. Taylor said, "I am going to my God and will have a hearing between me and Francis M. Lyman," who had been so cruel to him. Just a few days after that Brother Lyman died. (John W. Taylor had six wives, three after the manifesto.)

• • • •

Feb. 19, 1929

Judge Henry S. Tanner told me that 20 years ago in the Temple, President Joseph F.

Smith said in substance: referring to such men as Brother Tanner, that those who called him an adulterer for living with his plural wives, did so from lustful and wicked hearts. He said the time has come when men cannot come to Joseph F. Smith, Francis M. Lyman or Charles W. Penrose and others for counsel, but must go to the lord and not depend upon the arm of flesh. Those of the Latter-day Polygamists are among the best people in the Church.

• • • •

Feb. 20, 1929

W. C. Parkinson, formerly a Bishop in Idaho, now an employee of the State, related to me that Heber J. Grant once told him that he (Grant) had come from his mission in England fully intending to marry a certain lady, but that "Mat Cowley" had already married her to another man. He felt like kicking Mat Cowley's ___ all over town.

Heber Benion told me that while he was in the State Senate at the time McCune was running for U. S. Senator from Utah and failed, Heber J. Grant, his brother-in-law, came to him for his support of McCune, and stated, among other things, "I am behind $100,000.00 and it would be good to have a millionaire friend in the U. S. Senate, please vote for McCune." Benion supported George Q. Cannon.

• • • •

Dream or Vision
Related by Lorin C. Woolley
December 1, 1930

In about the year 1826, after having retired to rest, all of a sudden I appeared to be standing on a high range of mountains, from which point I could see a Cordon of Elders reaching from Yucatan, South America, north to the Arctic regions. Then there appeared a black cloud in the Balkans traveling westward. It only reached to the shores of the United States when it seemed to stop and go back to its starting point. Then it came again and covered all the eastern part of the United States and north into Canada. As I looked I saw what appeared to be large birds (now interpreted as airplanes) emerge from the dark cloud; also horseless carriages appeared (automobiles) all loaded principally with women traveling westward. We made no attempt to stop them.

As the cloud traveled westward, groups of men holding the priesthood seemed to run in circles, one in the center of each

group, rebuking the cloud through prayer. The cloud would stop and start again and it made headway until it reached the Missouri River, west of Independence. At this point three groups of Elders with three men (instead of one as before) in the center of each group, formed in circles, one group being in Canada, one group in the United States and one in Mexico. (Lorin being in the center of the center circle.) As we prayed the cloud went back. I could see clearly from Yucatan to the frozen north.

A black cloud also arose over the Pacific Ocean and traveled eastward as far as the Sierra Nevada mountains where it was arrested, not reaching Utah.

In relating the above to President John Taylor and others of the brethren, President Taylor said the vision showed two wars, the first reaching only to the eastern shores of the United States, while the second would reach to the shores of the Missouri River. The Asiatics will overrun the West Coast, but will not be able to hold it. He said, "It will be a war of desolation, and you (Lorin) will see it."

This experience occurred about the same time Joseph F. Smith had a remarkable vision while on a mission in 1837, showing the devastation of the Country. Several others had like experiences near the same time. (See Page 44.)

• • • •

Adam at the head of the Adamic dispensation; Christ at the head of the dispensation of the Meridian of Times and Joseph Smith at the head of the Last dispensation. "Would to God I could tell you who I am." Being a God he is mingling with the Gods and planning for his brethren.

John the Revelator is working especially for the salvation of people on the European continent, while the three Nephite Apostles are assigned to this continent. These Apostles maybe assigned from time to time to conduct mortal agents of God from place to place when special work by such agents is necessary; such as setting Lamanites apart for special work, holding Grand Council meetings, etc.

John Taylor could not go until Joseph F. Smith could get home from Honolulu for instructions. W. W. Cluff was sent for him.

Wilford Woodruff was tried

who was the Grand Council ??

and dropped from the Grand Council, and forfeited the keys, not for issuing the Manifesto, but for betrayal of trust - forsaking his family. He selected his last wife, the younger one, to live with and abandoned the others.

The Lord Could only Do This.

Six have held the keys of the Kingdom:

Joseph Smith	Wilford Woodruff
Brigham Young	John W. Woolley
John Taylor	Lorin C. Woolley

Six have held the keys to the Presidency of the Church:

Joseph Smith	Wilford Woodruff
Brigham Young	Lorenzo Snow
John Taylor	Joseph F. Smith

Six have held keys to the Patriarchal Order:

Joseph Smith Sr.	John Smith
Hyrum Smith	John W. Woolley
"Uncle" John Smith	Lorin C. Woolley

(We are now in the seventh cycle of years.)

Joseph Smith had predicted that a member of the Quorum of Apostles would occupy a seat in the U. S. Senate. This was thought impossible by Judge Douglas and others. Reed Smoot was the means of fulfilling that prophecy.

Butter as spoken of in Isaiah (7:15) means whole rich milk, while honey is native unadulterated sweets. The two of them are natural foods, such as the Savior consumed while with his Father receiving instructions, 40 days and nights.

Ex-Judge Charles S. Zane, one of our most rabid anti-Mormon officials, said to Lorin C. Woolley, "If I believed in that principle as you and your father do, I would see the U. S. in hell before I would give it up. I would rot in jail before I would surrender it."

The largest faction of the Church membership will always be with Joseph Smith and his assistants; and therefor the Gospel will never be taken from the earth or given to another people.

The Grand Council of the Kingdom of God has been attended by such men as Bonepart, Gladstone and Disraeli in order to get their views and purposes of government, and the reasons for doing certain things. These men had as their ideal the attainment of the Kingdom of God on earth. Lennin, Trotsky and others had like motives, but lacked knowledge and ability to accomplish.

Hoover apparently leans to Catholicism, while Theodore

Roosevelt was a member of the Grand Council of the Kingdom of God, and entered the Patriarchal Order of Marriage.

• • • •

January 1931

A Lamanite Prophet is laboring among the Lamanites in Yucatan; been laboring there about eight months. The three Nephites are laboring among the Lamanites of South and Central America and Mexico. About 2,000,000 Indians in Yucatan and about 11,000,000 Lamanites in Mexico and Central America.

Christ was the first fruits of the resurrection; also an ensample for all time. He received from the tomb the identical body he had in mortal life and which was crucified. So will all men receive their real bodies in the resurrection, but in perfect form and all bodies will be, or grow to, the full stature of the spirit.

"He that blaspheneth against me or those whom I have anointed shall come under condemnation and will be damned." Jesus Christ to Joseph Smith after personally anointing him in the Spring of 1831.

Wives of Jesus Christ:

Martha - Industry
Mary - of God
Phoebe
Sarah - Sacrifice
Rebecca - Given of God
Josephine - Daughter of Joseph
Mary Magdalene
Mary - Martha's sister
Who will declare his generation?

To be President of the Church, three wives are necessary. To hold the Keys of the Kingdom or Patriarchal Order, five wives. To be head of a dispensation, seven wives.

Abraham Had 4!
Adam only Had 3 (See page 5)
Moses Had only -

• • • •

April 8, 1932

During the night Lorin C. Woolley was staying at the home of J. Leslie Broadbent, he claims to have been visited by one of the Three Nephite Apostles and conversed from one half to three quarters of an hour with him, and was conducted by him to a Temple in Yucatan, South America, that was built shortly after the days of the Savior in mortality. It was about the size and architectural design as the Salt Lake Temple. No ordinance work is being done in it, but

Why would He How to Do It? See D&C. V. 12-14